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D. C. E. L.

Chang studied at Columbia University
in this city. He was determined to
establish a Confucian temple here, but
God answered our prayers and efforts
and it was not accomplished. He re-
turned to China and has given his
every breath and effort, going from the
south to the north of his country, arous-
ing it to have Confucianism established
as the state religion. This has evoked
a bitter hatred towards our leaders there
and put a stop to much Christian in-
fluence and enterprise. Dr. Lobenstine
pertinently asks: "What were the Chris-
tians of New York City doing during
those five years?"

And another word from Dr. Katsuji
Kato, of the University of Chicago,
writing on *Christianizing Japanese Stu-
dents*, in the *Missionary Review of the
World* for April: "A careful estimate
shows that among the students of the
University of Tokyo, seven hundred are
Buddhists, Shintoists and Confucian-
ists; seventy are Christian; nine hun-
dred atheists and infidels, and three
thousand indifferent or agnostic. . . .

Woman's Work for Women Vol. 29 (1914) p. 127

Typical Experiences in Time of Trial

EVER since apostolic times the Church of God has had in its
ranks those who "through faith . . . stopped the mouths of
non-, quenched the violence of fire, escaped the edge of the
sword, out of weakness were made strong . . . were tortured,
not accepting deliverance . . . had trial of cruel mockings,
and scourgings, yea, moreover of bonds and imprisonment."
Among Scotland's proudest annals are those of the steadfast
heroism under persecution of the Covenanters. On our mission
fields a recent generation of Christians shows again a fidelity
which does not flinch even in the face of martyrdom. The
names and spirit of these staunch holders of the faith should
not be forgotten by the Church. To this end we are glad to
print some incidents of the dark days of persecution in Korea
written for us by one who himself went through them.—EDITOR.]

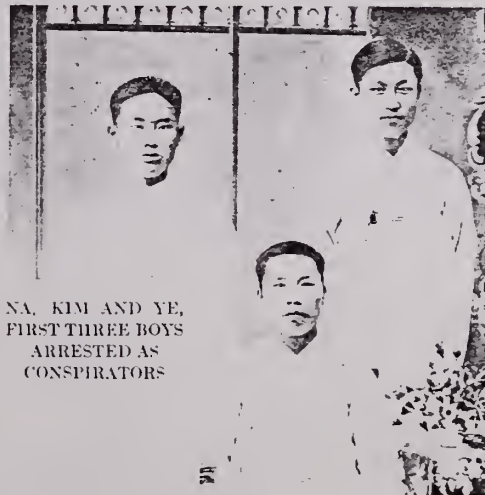
I

THREE MORE MISSIONARIES

THESE are the three who were arrested
October twelfth, 1911. That was the
beginning of arrests which were contin-
ued at intervals of seventeen to twenty
days for months, until the whole church
was racked throughout the north of
Korea.

These boys were taken in handcuffs
on the train to prison in Seoul. For that
night we had planned a meeting to say
farewell to the Korean who was being

Is it not plain that there is a dire need
of bringing Christianity to bear upon
Japanese students? They are staggering
on the border line between faith and
unbelief, between moral victory and
defeat. They are groping in the dark
and longing for light. . . . It would be
hard to overestimate the importance of
making truly Christian the impression
made upon Japanese students in the
colleges of this country and Canada.
They are bound to have a large influence
upon the future of Japan. It is tragic
to find so many gifted Japanese in
America who are without opportunity
to come in touch with the vital side of
the Christian religion. Many of them
have never been invited to the homes of
American Christians. Too often they
see the un-Christian side of your life.
As a result they go back with distorted
and unfavorable opinions of American
Christianity and do much to block its
progress in Japan. Give these sojourners
among you personal friendship, hospi-
tality and patient instruction. It will
pay."



NA, KIM AND YE,
FIRST THREE BOYS
ARRESTED AS
CONSPIRATORS

into a northern country. The boys had
worked hard and sacrificed much to get
the money for the support of this mis-
sionary. Some of them had sacrificed

others by wearing cheaper clothing; a" of them in some way. When we came together that evening my heart was heavy, for I thought of my three boys in prison. I called on one of the older boys to lead in prayer after we sang a hymn, "We thank Thee! We thank Thee." He prayed, "We thank Thee, O God, for giving us more than we ever thought of. We planned for one missionary to represent us while we are studying in school and could not get the money for more. Thou didst see our hearts and hast chosen three of our own members and sent them. God bless these three, His picked missionaries. Thou knowest that no one is allowed to go to the prisons and preach. In Thy mercy and love Thou hast given us a part in preaching to these in prison. Make Na, Kim and Ye powerful messengers of God in prison." "Nothing can come to us," said one, "unless God permit. We must see His purpose and do His will."

II

THE CHAPEL

DR. NYHOLM, the Home Secretary of Foreign Missions of the Lutheran Church in Denmark, came to Syen Chm one day. He was taken through the buildings of the Hugh O'Neill Jr. Academy. When he went into the chapel he said: "And this is your chapel? This is the room where you are charged with having been conspiring to kill the Governor General of Korea?"

The next morning in chapel he was speaking to the students and I was interpreting for him. "Yes," said he, "you conspire in this room?" This made me nervous—what should I say? "I am glad you are conspirators! Go

on! Conspire some more!" He stopped, and I told the students that he was saying something in regard to them and what they were doing in this room morning by morning. I was relieved when he uttered with much force, "I will join you and we will join forces the whole round world in a conspiracy against the Devil, the arch-enemy of God. Keep on plotting against the Devil in this room morning by morning!"

It was in this room that we sang "Glory to His Name," as the teachers and boys were led from us to prison to suffer for His glory.



KIL CHIN HYENG AND O SOON-AI

III

THE LOVERS

This is Kil Chin Hyeng and his bride O Soon-Ai. They are a happy couple now. A few months ago when he was in prison with broken, bleeding body and she was hearing reports of how

near death door he was, because of the terrible torture he had undergone, they were not so happy. Now he has been acquitted and oh, the joy of that home! Koreans are not free from sentiment. I was waiting outside the little wicket gate of the prison in Seoul last March when the ninety-nine acquitted prisoners were to be released. It was not easy to get close to the gate because of the crowds. At three o'clock that afternoon a slender figure found her way to the gate and she was there at nine o'clock when the first man came out. She thought not of the crowd about! No one did! Brothers kissed brothers; mothers hugged their sons; and Soon-Ai just threw her arms about Chin Hyeng's neck. Though there was a crowd about these two lovers were as much alone as they are in that picture.

Kil, the famous blind preacher, (first installed native pastor in Korea,) the father of the young man, groped his way a few steps, father and son were embracing each other and all were in tears. "Thank God! Thank God for His grace! Thank God for His great love to us!" When I saw all this outside the little wicket gate, I was glad for the privilege of being "inside the house when the doors were closed to the outside world."

It will interest you to know the story of the engagement between these two in the picture. The father and mother and their son Chin Hyeng, with a friend of the family, sat down opposite the mother, a widow, and daughter Soon-Ai, and their friend. They sang a hymn, read the word of God and the father led in prayer. Then each of the young couple questioned the other: "What is your purpose in life?" asked the young man. "How much do you love Jesus?" Soon-Ai asked. The father asked the young woman if she understood what becoming engaged meant. After a satisfactory answer was given, Soon-Ai's mother put similar questions to the young man. After they both promised that they would consider the vows they had then taken in the presence of God

as sacred, Chin Hyeng led in prayer. Soon-Ai followed him most earnestly, and after the doxology was sung and the benediction pronounced, they had a feast. The wedding ceremony took place months later. This picture was taken after they were married.

They are an ideal pair. He a graduate of the Union Christian College at Pyeng Yang, and we are glad to claim her as one of the graduates of the Syen Chm Girls' Academy. They plan to go as missionaries to China, if God permit. He was a very efficient professor in the Hugh O'Neill Jr. Academy when the Japanese police came one day and took all the teachers of the school and many students and put them in prison.

Soon-Ai says she prayed for Chin Hyeng much every day and sometimes through the night watches while he was going through that agonizing torture. Although his arm was broken twice and he lost his reason many times, he says, "Jesus was nearer than arms, or head or hands—oh! so near!"

They glory now in the fact that they were called to suffer. Soon-Ai, outside; Chin Hyeng, inside the prison.

IV

A GRADUATE OF HUGH O'NEILL JR. ACADEMY, SYEN CHUN, KOREA

The group had sprung up largely through student preaching during the revival of 1910. The call came to Yang Chm Hui, after graduation, to go to this group. They had no leader; he became the local preacher, organizer, superintendent—all in one. They boarded him from house to house among them. Every evening they met for Bible study. He taught them how to sing the Gospel hymns. He gathered some of the children who were running wild together and organized a day-school. Twenty-one boys were enrolled in less than two months. The church grew in membership, in knowledge of the Bible and in spiritual life. This young man was taken from his post one day by a policeman. He was told that the Chief of Police wanted to see him



MAIN BUILDING AND TERRITORIES OF HUGH O'NEILL JR. ACADEMY



CHURCH ORGANIZED BY YANG CHUN HUIG GREETING HIM ON HIS RETURN FROM PRISON

Two young men whom he had chosen as capable of leading and specially trained now stepped into the place of leadership of the seventy hungry men, women and children in this nook in the mountains who had been fed by God, through Yang Chun Huig.

For over one year and a half he was in prison, and these mountain people who had learned the deep truths of the Gospel through him, continued praying for him. He was finally released from

prison and such a happy meeting as was held in this little church when he returned! God used the prison experience of suffering to make of Yang a preacher. He preaches more boldly the crucified Christ and his experience has given him a greater depth of spiritual life. It was your prayers in the homeland and those of Christians throughout the world which made Yang and many others the strong spiritual forces we find them since their prison experience.

(Rev.) Geo. S. McCune.

A Laos Montessori Girl

SCHOOL work in Prae for the last year has been very interesting. We moved from the old site to the new compound in May, 1913. One house was finished and the girls' school building was nearing completion. We had no building, even temporary, for the boys' school and so concluded to open the session under the dwelling house, but that was not yet ready so, as the need for this school seemed urgent, it began work in the girls' school building till its own temporary quarters were ready. A large native house of teakwood was moved from the old compound and rebuilt into the boys' dormitory. When this was done and the space under the mission house bricked with bricks taken from the city wall the boys moved and the girls' school began. Later it was found

bamboo shed for extra recitation rooms, and the very wee tots were taken into the girls' primary class.

The boys' school has had an attendance of between eighty and ninety, there have been about thirty-five girls and twelve primary boys in the girls' school. There have been over thirty boy boarders and from thirteen to fifteen girl boarders. About half the pupils in the schools are from our Christian homes while the rest are from the Siamese official and Chinese merchant classes. We have had the adopted children of the Governor and those of the city treasurer and other officials.

The boarders in the girls' school are trained in housekeeping, laundry work, cooking, sewing and weaving. They follow the Government course in Siamese

conducted in Siamese and English. The Bible is taught daily in all classes. The boys' school follows the Government course also. Mr. McMullin has had charge of this school with four or five native teachers.

pleased. She working and did. Naturally began to read first she could constant trying

MRS. E. C. CORT WITH HER PUPILS AT PRAE



We have had two regular teachers in the girls' school beside the work I could give. I taught English and Bible. Our head teacher is the widow of a Siamese official and is most capable. She is the daughter of one of the first Bangkok Christians and a former Wang Lang. She has taken complete charge of the dormitory with oversight of the daily marketing for both schools, has conducted the sewing class and sold the girls' work, and has collected all the tuition and taught Siamese and some English, which she speaks very well. Several times she has run the school without missionary help. She knows Siamese etiquette and customs so thoroughly that the Siamese officials are glad to entrust their daughters to her care.

She has a little daughter six years old who is truly a Montessori child, though none of her teachers are familiar with that system. She was a timid little tot



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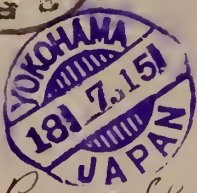


Wakizaka Shoten, Heijio
 (行發部真寫坂脇平)

No 105 Bank of Ta-tong-river, Heijio.
 壁山岸江同大壤平鮮切

きかは便郵

San Rafael
California
U.S.A.



Postale
BREVETEE
INTERNATIONALE

Mrs C. H. Fish
614 5th Ave

Pyeong Yung, July 13.

Dear Miss Fish - This is just to let you know we are all well. Mr. M. & Lucia came back on Sat. & took the boys. They had been very good boys to wait but were delighted to go. I have been busy since getting some things straightened up at the home & getting ready to go up the river with Miss Dohis in her boat. We sail this afternoon. Mrs Pierpont of Andover with us. We will catch up with the others next week we think. I am so sorry you are suffering so much. Will try & write a letter soon. With love L. C. Burnham

MADE IN JAPAN

The Riverside Mission, Sept, September, 1914

A MISSIONARY RETROSPECT.

(FROM THE ANNUAL REPORT OF 1913-1914.)

J. S. GALE.

Let me preface this by saying that one may feel that the Roman Catholic hierarchy has failed to represent the best type of Church on earth, and has left many sad marks on history, and yet acknowledge that there have been and are many noble and faithful Roman Catholic Christians, whose names we well cherish and to whom we would accord unanimously a high place on the roll of honour.

This is the 30th year of our Mission* and the 130th since the name of Christ came into Korea by means of a Roman Catholic convert. Let me ask you to give a rapid glance over this past, in the hope that it may offer some useful and profitable lesson.

But first, let me say that I am more and more convinced that Korea is a land that has had a special longing to know God and to find His satisfaction for the soul. John Calvin quotes Cicero as saying, "There is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of a God." This is doubtless true and yet some nations show a much more marked appreciation of Him than others, as for example Korea.

Here is an echo that comes down to us from 2,300 B.C. "Whan-in is God, Whan-oong is the Spirit, and Whan-gum or Tan-goong is the God-man. These three constitute the Triune Spirit." Whence came this voice? A few days ago I visited the altar to Heaven on the top of Ma-ri San, which you can see very distinctly from Chemulpo. The giants who carried those huge stones up there, and placed them as a temple of worship, speak for the reality of this mysterious Tan-goong and say how much the ancient Korean longed to see and know God. So it has continued to be recorded in their writings, and on the stones that we see standing by the roadside.

Here is a sentiment not out of accord with Presbyterian teaching that I find carved on a huge tablet in front of Keui-ja's Temple, Pyeng-yang, that has stood there and proclaimed its message to the city for 300 years and more; it is this: "God's not permitting Keui-ja to be killed in the convulsions that closed the Eun Kingdom of China, was because He reserved him to preach religion to us, and to bring our people under the laws of civilization. Even though Keui-ja had desired death at that time he could not have found it; and though King Moon had determined not to send him to Korea he could not have helped it, seeing that God had him in store for this service." So it has ever been. Now, however, I wish to view the year that has just gone in the light of the 30 years we have passed, and the 130 years since the Christian faith first entered.

The Roman Catholic Church has much that is different from our own, and yet much in common. Under this mighty organization headed by the pope, with cardinals, bishops and priests to do his bidding, some of the best saints have lived and died; and yet you may be interested to

* Northern Presbyterian.

The Korea Mission Field, September, 1914

know that their work began in Korea and went on for 25 years with scores of martyrs without any direct help given them by pope, cardinal, bishop or foreign priest.

Christianity first entered Korea by means of a man named Yi Pyuk-i, or Obstinate as we might translate his name; who, we are told, grew to be a giant and could lift with one hand a hundred pounds. From boyhood he had had a longing for the company of the wise; had sought their haunts and meeting places. In 1777 hearing of a conference of certain notables who had met to discuss such questions as Heaven, Earth and Man, Pyuk-i decided to join them. He set out on his journey tramping over long miles of hills and through the snow, till at last he arrived at their place of meeting. Among other literature they had books dealing with Christianity brought by the embassy in Peking, and these they set themselves to study. These books taught concerning God, His providence, the immortality of the soul, how to combat the evils that beset the heart and to encourage virtue. The inquirers had no one to explain what these teachings meant, but yet they felt drawn toward them. Immediately they set themselves to carry out the doctrines in their lives. They prayed daily, morning and evening. Learning that one day in seven was given up to worship they set apart to this end the 7th, 14th, 21st, and 28th of each month. They ceased from ordinary labours on these days and gave themselves up to meditation and prayer. Without any priest to teach them, as I have said, without any church organization, cardinals, or bishops they undertook to find what Christianity meant. They obtained more books which made them only the more eager and anxious to learn further.

In the year 1783 Pyuk-i found that the father of his friend Yi Seung-hoon was going to Peking as the third envoy, and so he visited him with a heart burning with zeal. A conversation something like the following took place "Your going to Peking is an opportunity God is giving you to know the truth. It will show you how to serve loyally the great Emperor of Emperors who made the world. Without this knowledge we are as nothing; without it we can never rule our own hearts; without it we can never know what life means. The creation of the heavens and the earth, the law of the poles, the courses of the stars, the distinction between good and evil, the origin and final destiny of the world, the union of soul and body, the reason of sorrow and suffering, the incarnation of the Son of God for the remission of sins, the reward of the good in heaven and the punishment of the wicked in hell are all to be known only through Christianity.

Seung-hoon, the envoy's son, was greatly moved by these things and asked to see the books that Obstinate had brought with him. On reading them, he too was captivated and delighted.

"When you get to Peking" said Obstinate, "go at once to the temple of the Lord of Heaven, get into touch with the Christian teachers who are there, ask about everything, dip deeply into religion with them to help you, and bring back the necessary books. In your hands is this matter of life and death and all that eternity has in store."

Seung-hoon i promised to do everything in his power to carry out this commission.

He left for Peking in the closing months of 1783 more than 130 years ago. He was received by Bishop Alexander Tong, a Portugese of the order of St. Francis, one of the wisest, we are told, and best bishops of China. After studying for a time he asked for baptism and the rite was conferred upon him. As they hoped that he would be the first stone of the Korean church they called him Peter.

He was questioned as to what he would do in case his king disapproved of his step, but he said he was willing to suffer any punishment rather than give up his faith. He was asked also about the matter of more than one wife, and he confessed that he had only one, and had had only one. He was twenty-seven years old at the time of his baptism, to which step his father gave his consent.

Peter Yi, son of this envoy, was the first baptized convert to enter Korea. He reached home in the spring of 1784 bringing books, pictures, etc. with him. One hundred years later entered Dr. Allen, our representative, with the physician's hand to heal. A part of his treasure Peter at once divided with Pyuk-i who was eagerly awaiting his return. These gifts included an explanation of the sacraments, catechisms, a commentary on the Gospels, lives of the saints, books of prayers. By means of these he entered fully into what the religion meant. We are told that he found a new life possess his soul, his faith in Jesus Christ increased daily.

Remember please that there was no heirarchy here, no chance for political power or official pull, only danger in the lonely step that these seekers after God had taken.

Peter baptized Obstinate and called him John the Baptist, because he had been the forerunner. Now their preaching began in earnest. Little by little a great company of people came forth and took their stand as believers. Among them were many of the upper classes. Suspicion and persecution, however, soon broke out, and they were ordered on their lives to give up this religion. Alas, Pyuk-i's heart failed him, he denied the faith, and after a year of tears and wretchedness died of typhus fever. A note is added saying "May God, Who alone knows the secrets of the heart, have mercy."

Two of his converts, Paul Yoon and James Kwun, were the first called on to pass through the fiery inquisition. Little by little the whole force of the state was turned against them. There were no missionaries to look to, no sympathetic public, no prayers from afar, just Paul Yoon, James Kwun and God. They stood firm till the last and on Dec. 8th, 1791 were led out to the place of execution. They were asked if they would obey the king and offer sacrifices to their ancestors, and give up this heresy. They replied in the negative, and were then called upon to read out loud their own sentence of death. Paul Yoon read his first, and then placing his head on the block had it struck off while he repeated the names of Jesus and Mary.

I wonder when it comes to the manifestation of God's kingdom, and

the crowning of the victors, if we shall not see two specially honoured ones whose names were Paul Yoon and James Kwun?

Time passed on and great numbers of martyrs died and yet the faith was not stamped out. There were no priests, no bishops, no elaborate service; still it went on. To me it seems one of the greatest wonders in the history of the church.

In 1801 King Soon-jo wrote to the Emperor as follows: "I write to your high Majesty about trouble that we have suffered in Korea at the hands of a sect of brigands, concerning whom justice has been done in putting them to death."

"For about a dozen years, or so there has appeared a brood of monsters, barbarians, infamous ones, who set themselves up as a religious sect, which they claim has come from Europe. They blaspheme against God, treat the Sages with contempt, set at defiance their king, stifle every sentiment of filial piety, do away with sacrifices to their ancestors and burn their tablets. They preach a paradise and a hell, fascinate and drag in their train ignorant and maddened people, who by means of a water rite pretend to cover over the sins of the past. They circulate books of corruption, and by charms and spells like those of the Buddha gather together the women from all parts of the country and live like brute beasts. This teaching spreads with the rapidity of fire, and their followers multiply in a way that is appalling."

The Emperor in reply, however, takes up the cudgel in behalf of Europe, says that she has been represented in Peking for a hundred years and more with great profit to the Imperial House and to China, and that she has never at any time been lawless or acted in opposition to the state, that His Majesty's estimate of Christianity, too, is wrong, and that he had been misinformed by evil minded persons.

In the year 1814 these Christians stood as we to-day, with 30 years of history behind them. Had they held out? Let me give you one more example of what happened just one hundred years ago on their 30 anniversary.

In the year 1813 we find in the town of Kong-ju, now occupied by the Methodist Mission, three Christian martyrs. The first is Paul Whang. His father a sworn enemy of the faith, had gone so far as to burn his son with live coals of fire between the fingers, and on the more sensitive parts of the body, without being able to bring about his renunciation. Paul was arrested in the district of Po-ryung on the 16th of the 4th moon 1813, and was taken for trial to Hai-mi. Many other Christians were arrested at the same time and imprisoned with him. Questioned by the magistrate as to who had taught him this religion, and who were his accomplices he replied, "He who taught me is dead, and those whom you call my accomplices are with me in prison."

Not satisfied with this the magistrate urged him to report the names of other Christians whom he knew and subjected him three times to the agony of the torture chair, and to having his body speared with pointed rods. But even under this fearful ordeal he held firm and freely confessed his faith. He was remanded to prison and after months of suffering

was sent to the governor's yamen in Kong-ju where he met other Christians among whom were Peter Wun and Matthew Chang.

Peter was of the village of Tuk-muri in the district of Kyul-sung. He was a labourer in a non-Christian pottery kiln, where he and his older brother were converted. In order to have greater freedom for the exercise of his faith, he left this place for the district of Hong-ju where, a little later, they were siezed by the prefect and put to torture. Having been released, they made their escape to Eun-sil in Yun-san, where they took refuge at a Christian's pottery. But persecution having again broken out and the Christians of the manufactory having been informed against, the two brothers escaped to Chin-chun. There they were again arrested and taken to the district of Yun-san, and after a first inquiry were sent to the criminal judge at Kong-ju. The elder brother there, apostatized and was let go, but Peter confessed before the governor, suffered the cruel tortures of three interrogations without failing and died gloriously in prison on the night following his last hard trial, fifteen days after his arrival in Kong-ju, and at the beginning of the 10th moon.

Matthew was also of the village of Tuk-muri. His parents were very poor and when he lost them, being yet an unbeliever, he worked as a common house-servant, but finally growing weary of this he joined a company of travelling comedians. Becoming a Christian, he quitted at once the life of license and pleasure, gave up his evil habits, particularly that of drunkenness, and went to work in a Christian pottery in the district of Keum-san, where he confessed his religion for a time with much zeal. Here later he backslid into a life of carelessness and took a concubine, without wholly ceasing, however, from the practise of his religious forms.

When his first wife died he took his concubine by marriage, and then turned again to the exercise of daily prayer, doing sincere and rigorous penance for his past sins. He was arrested about the 8th moon at Eun-sil in the district of Yun-san, and brought to Kong-ju. He bore with great courage the severe tortures to which he was subjected, and although once in an agony of hunger and thirst he showed some evidences of failure, he retracted his action almost immediately at the exhortation of his prison companions and became firmer than ever.

Having joined Paul Whang in prison, he endured the same sufferings and the two were condemned to death at one and the same time. When they came forth to suffer, crowds followed them with insult and rude laughter, but Matthew without changing colour or losing his calm, answered in a clear voice, "You ought not to laugh for you soon will weep, for it is your lot and not ours that is truly pitiful." The two were beheaded together on the 19th of the 10th moon in 1813.

The Korean Christians had sent a petition to the pope through Peking in 1811, but it failed to reach him as the pope was then a prisoner at Fontainebleau under the iron hand of Napoleon.

Such things were going on in Korea 100 years ago. How much they have had to do with the clearing of the way for us I know not, and how many blessings have fallen upon us through the prayers of these

faithful martyrs we cannot tell. Let us think gratefully and kindly of them in their unspeakable loneliness as compared with us.

I preach Sunday after Sunday to seven and eight hundred people, no one forbidding. How easy, how cheap seems this way of life, as compared with the days of Korea's first martyrs.

The other day I translated an inscription on a stone that has been standing back of the city of Pyengyang for 38 years, showing how close the fierce spirit of suspicion and persecution has come down to our own day. This stone, which is a curiosity now, reads: "The Christian's unreasonable ideas of love are like Meuk-jok's who said we ought to love the unlovable, in fact everybody, and their vague and unearthly notions are like those of the Buddha. They propagate their teaching from house to house, and preach it everywhere so that it grows from day to day and from month to month. The resultant disasters were worse than the Noahic Deluge itself or an invasion of wild beasts. Little by little we were moving forward into the world of the barbarian, till a valiant man by the name of Colonel Cheung Chi-yong brought light to bear upon the situation. With a knowledge handed down from his distinguished ancestors, and a judgment as fair and unbiassed as the king of Hell's, he took knowledge of the situation and on the first morning of the first moon of 1866 he aroused the military and the people to act with him. As a result scores of these fanatics were brought into the yamen. There he had the mob club the leaders to death and throw their bodies into the Lai-tong River. He burned their books and ground their crucifixes to powder. Then and there he taught the remaining misguided ones the true meaning of loyalty to the king and faithfulness to parents, so that they were moved to tears, repented, and became a new people.

For a hundred generations to come whoever reads this inscription will know how to walk, and the common people will understand its terror and its fear."

How powerless is this stone tablet to-day and what a meaningless thing it seems.

As I compare the peaceful year that has passed with the stormy and stressful years gone by I pray for more appreciation of the past, more kindness of heart for other sheep not of our folds, and more zeal and earnestness for the future.

There is a danger that too great peace bespeaks indifference, while trial like fire brings out the gold, and yet surely there is a way by which we may walk with God in the sunlight and by the beautiful refreshing streams without being contaminated.

One of the delights of the year has been our children's Sunday School. The fears that once beset the parents lest their children be contaminated by the Christian religion have passed away, and so a great number of our pupils are from non-Christian homes. Some come to sit and listen, some come to learn, some to go to sleep. Some are washed clean, some again have various coatings on their little bodies that Ivory soap would work wonders for if it had a chance; but the child's world is cleaner than it used to be and children are improved nightly by the

influence of the Sunday School. There is something very attractive about the Korean child, perhaps it is so of all children, but we think it especially so of Korea. They are older than their years, and wiser that their little statures would seem to indicate.

Bishop Mutel of the Roman Catholic Church once said to me "I often think gratefully of Korean children. Through the years that I was in disguise and went from home to home at the risk of my life, they never informed against me or let my whereabouts be known."

The Korean child has learned through years of fear and danger to close the doors of its little knowledge recorder against all comers and live and act and talk as though it never heard of what so many other folks seek to know. "A little child shall lead them" should be written across every Sunday School door, and good hope accompany its every remembrance.

In the year gone by I record once more work on the Bible in Mixed Script. During these twelve months the New Testament has been read and revised, and now we are working at the Old, doing the final reading. If the call for it at the Pyengyang Theological School is any true indication, the Mixed Script version ought to be a great help to students, and others who read little or much of Chinese.

We call attention again to the difference between our thirty years and that of the first Christians one hundred years ago, when they were largely dependent on the symbols that had served through the Middle Ages when there was no Bible. For us the crucifix, white robes, candles, incense, and other things have been gratefully replaced by an open Bible and simple hymns to sing. Again we wonder if the ease and convenience of the modern age makes most for that strong and fruitful life of which we see so many examples in the Middle Ages.

To cast back the glance again one hundred years on literary and evangelistic work in the Far East I find that 1814 marks the first New Testament in Chinese just printed by Morrison; Milne starting off with 17,000 volumes to the Chinese in the Indian archipelago; Morrison's first convert baptized, Mr. Tsai A-ko; and the first Chinese Dictionary begun printing. A wonderful year in the East was 1814.

The weekly paper with its necessary oversight has gone on as usual. We have yet however, to see the Koreans become a class of eager readers. This they are not. George Kennen's recent statement in a lecture given in Washington, D.C. that the Koreans are largely afflicted with hook-worm seems borne out by Dr. Ralph G. Mills' findings. I imagine if I had the hook-worm, judging from the sound of its name, I would not care to read books either. One can understand that physical disadvantages may have no little to do with the Korean's overweening passivity.

"The Christian News" sent out during the year a notice of prizes to be given, 1st, 2nd and 3rd, for original hymns that would come up to a certain standard of excellence and conform to Korean literary ideals. Of some 200 received none were other than poor copies of the feeble productions in the hymn book. No prize could be given. We believe that the day will come when the music of divine life will find expression in the

poems of this land. The Koreans were writers and poets of no mean order in days gone by. Even through the rough garb of translation one can see something of their merit.

Here is one by Yi Soo-kwang, a contemporary of Shakespeare :

ON AVARICE.

Busy all my life with head and hand,
And now at last a mountain high I have of treasure,
But when I come to die the problem's how to carry it,
My greedy name is all that's left behind me.

THE THOUGHTLESS WORLD

by

Yi Un-jin (300 years ago).

The daylight fails, and falls toward the west,
At such a time my soul would melt in tears ;
The world howe'er sees nought for thought or wonder,
But merely calls to hurry up its supper.

TO THE BUDDHIST RELIGIONIST

by

Hong Yang-ho (1724-1802) Prime Minister.

Athwart the bridge the shadow of a priest,
I ask him whither, off among the hills ?
Soft, the slow stepping staff makes no reply,
But lifting, points me to the clouds.

We come with empty hand, we go with empty hand,
The world's affairs are like a passing cloud ;
When man is gone the grave is sodded o'er,
The lonely hills await him neath the shadowy moon.

Here is one by Kim Ch'ang-hyup, President of the College of Confucius, born in 1651.

So many tempters lay siege to the soul,
Who will not lose his way ?
For though the axe cuts deep the fated tree,
The roots shoot forth anew.
By early morning light awake, my friend,
And try thy soul and see.

Here is a poem translated into plain prose, written by Yi Kyoo-bo, who was born in the year 1168. It is in the minor strain of so much of their poetry, but it shows what was in their hearts that had to find expression in verse.

THE BODY.

Thou Creator of all visible things art hidden away in the shadows invisible. Who can say what Thou art like? Thou it is who hast given

me my body, but who is it that puts sickness upon me? The sage is a master to rule and make use of things, and was never intended to be a slave; but for me I am the servant of the conditions that are about me. I cannot even move or stand as I would wish. I have been created by You and now have come to this place of weariness and helplessness. My body, as composed of the Four Elements was not always here, where has it come from? Like a floating cloud it appears for a moment and then vanishes away. Whither it tends I know not. As I look into the mists and darkness of it, all I can say is it is vanity. Why did You bring me forth into being to make me old and to compel me to die? Here I am ushered in among eternal laws and left to make the best of it. Nothing remains for me but to accept of these and be jostled by them as they please. Alas Thou, Creator, what concern can my little affairs have for Thee?"

Such examples as these, and they are legion, show how Koreans love literature and how poetry and song have had to do with their lives. As they are a literary people, I am anxious to see them burst forth into song over the blessings that God has brought them through the glad tidings of the Gospel.

John Ruskin says "The two men who were the effectual builders of the beautiful churches of Florence were the two great religious powers and reformers of the thirteenth century;—St. Francis, who taught Christian men how they should behave; and St. Dominic, who taught Christian men what they should think. In brief one the apostle of Works, the other of Faith. Each sent his little company of disciples who stayed quietly in such lodgings as were given them, preaching and teaching through most of the century till Florence, as it were, heated through, burst out into Christian poetry and architecture—burst into bloom of Arnolfo, Giotto, Dante, Orcagna and like persons whom the world still longs to see and understand."

I think we are justified in looking for some marked expression of the Far East's glad appreciation of Christianity.

Bible Institute work has gone on as usual but we are still uncertain as to the final location of our school. I trust that before another year passes we may be settled and carrying on our regular course. I had a part in the teaching till I went to Pyengyang to take my place in the Theological School. For the six weeks that I was there I enjoyed my term much though I realize as time goes on that our Theological School problems are on the increase. The lack of students who have graduated from our academies and college, the number of illiterate applicants, the ease and readiness by which a presbytery will pass anyone, all demand of us great care and a thoroughly well thought-out system.

The plan adopted by the Church of England, where the missionary has with him eleven or twelve students day by day studying and searching the Scriptures gives good promise. Our classes are rather too large to get at helpfully; and yet as I saw nearly 900 women meet for Bible study, I had no heart to suggest that nine tenths of them be sent home.

Literary work has gone on. The Chinese-English Dictionary has been printed and is now on the Market.

Another year of this rapidly moving world seems to say that all is passing away that was once the best inheritance of the ancients. It impresses upon us more and more the need of a message for the heart that will satisfy the East, that has cut away from its former moorings and is drifting. Have we it to give? It also impresses upon us the need of holding to whatever of good there is in the old forms that helped to make men true gentlemen.

I picked up recently a Korean letter not written to me but from one Korean to another. It was on a little scrap of paper but this is what it read "April 21st, 1914 from friend So and so to So and so."

Mencius says "Let us replace the selfish desires of the heart with the law of God." Those who quote him however shorten this sentence down to the simple word "replace." I too will use the law of brevity in expressing my many good wishes to you in the way of greeting. Kindly accept of it. "Peace be to thee!"

This contains a flavour and form of the old fashioned gentleman. How our church leaders and especially our educators will have to labour and pray to take the modern day boy and make him one degree better in heart and manner than this old fashioned gentleman.

The sum total of the year marks a quiet advance, no great ingathering or any special happening to give it an outstanding character. This feature may be noticed; In old days the curtain line of our church was pushed well over to the women's side to let the crowds of men have room now it is the other way, and we have 500 women where we have 300 men. The woman's innings in life has come and she is to be seen and heard more and more and so I suppose will continue to be.

Of the nation itself we would note the fact that new roads dot the land, with the motor cycle and automobile racing by like wild buffalos. One ride I will record as the event of the twelve months. It was car No. 1 and one of the occupant's first ride. We had a chauffeur of shortest stature to be found on this side of the 180 meridian. Still the car answered the wave of his tiny wand to perfection. We made the Han River at the foreign cemetery side, and as it was March the ice was going down like castle walls. It was suggested that we go a mile up and see the skating, and say a sort of good-bye to winter sports. In a twinkling we were there. Yonder were the two steel bridges spanning the Han. There were hundreds of children, Korean, Japanese and Foreign on the broad expanse of the river; and here we were standing on the bank. An inspiration suddenly took the man at the wheel, and down the precipitous cliff he went toward the ice. Children of all sizes and colours gathered about him, hanging on to the hooks and corners of the motor-car as flies take to a cube of sugar. Fearful for the children we set up a hue and cry to come back, but the understanding of the Far East at times lies wholly hidden in the recesses of the soul so that you cannot get at it. He heeded not but made straight for mid stream and the wide unimpeded surface. How sweetly the machine moved. No light fantastic toe could ever surpass it, when suddenly with a chug that sent the shivers down our backs one hind wheel went through into the

water. The children cut loose and drew back as though they had come on a charge of dynamite. Then another rear wheel went down. The short chauffeur, fairly green with amazement, got off just in time, to see the two front wheels go down cruiser. Then, Titanic like, the whole machine began to sink, head first, wheels, box, cover, inch by inch, till all was gone and the blue waters of the Han rippled unconcernedly by.

We came home by various methods of transportation thinking that it was indeed a case of Western knowledge, put at the service of the East, but misapplied. The unlimited capacity of the Orient can swallow down all we can give it and never make a ripple. All that is misapplied goes down like this No. 1 automobile in the Han River whether it be with church or school or Y.M.C.A. or medical effort. Only as we adapt, and correct, and direct, studying carefully the East's beaten pathways, can we expect to carry our people to a place of success and safety.

Sept. 19, 1914 (?)

RECEIVED

Report of Foreign School and
Dormitory, P'yung Yang, Korea,
Dr. Brown, 1914.

FILED

21-2

FEB 6 1915

On the afternoon of Aug. 11,
1913, I reached the end of a seven
thousand miles journey and was
welcomed to my new home in
P'yung Yang with a kindness and
cordiality that I have learned is
characteristic of the missionaries
of this country. In two or
three weeks the Lee house was
made as comfortable as our
limited equipment permitted.

Early in September there arrived
on the scene the boys, Albert Ross
and Bruce Hunt, bringing with
them two kittens and two pigeons,
and five girls, Ella and Marian
Sharracks, Dorothea Hunt, Lillian
Ross and Elizabeth Sharp, with a

R.G. 140-7-31

7. many dolls. They seemed to fill all the available space, however, later on we made room for one more girl, Dorothy Adams and one boy, Robert Robb and one brown pup, Rover. At an

informal house opening, at the close of Annual Meeting, many of the visiting and local missionaries called to bid us God speed.

Month after Christmas the routine of meals, baths, letters home, work and play, was somewhat varied by a fire which destroyed one of the trunks containing articles of greater or lesser value.

The health of the family, up to Easter vacation, was practically perfect. Elizabeth Sharp de-

veloped a serious complication

2 with whooping cough, after Easter,
and returned home. Later three of
the others instituted a measles con-
test in which Bruce Hunt won
out, at least he had the most
measles.

Throughout the
year we have been favored
with ever welcome visits from
several of the parents. In April
the cornerstone of our new dormi-
tory was laid by Dr. S. A. Moffett
appropriately assisted by Mrs.
Bernheisel, Rev. Wm. Blair and other
missionaries.

Early in
the fall our little Sunday evening
song service, between tea and
bed-time, developed into a C. E.
society to include all the elder
children of the community and a
few of their friends. The little
society has had an increasing interest.

It has a regular organization along C.E. lines, a simple pledge and committees. The Missionary committee furnished a treat at Christmastime to some Korean children and will have a gift of money for the Korean work in China. The Flower committee furnishes flowers for the foreign services, every Sabbath and has taken flowers and books to the sick. The Prayer meeting, Program and Music committees are faithful and efficient. We have been favored with many rare and helpful talks by local missionaries and visitors. The crowning event of the past year was the reception of thirteen of our committee children into full Church membership. Seven of these children are in the dormitories. On the afternoon of

On Saturday, May 9th, these boys and girls along with some of the parents who had come to P'eng Yang for the occasion, met in the sitting room of the dormitory for instruction and examination. The service was in charge of the foreign pastor, Rev. Paul L. Grove. The examination was conducted by Rev. Dr. S. G. Moffett, Rev. Wm. Blair, Rev. Cyril Ross, Dr. A. M. Sharracks and Rev. E. M. Mowry. Questions as to their understanding of the significance of the step they were taking and instruction as to their relationship to the church, were presented with a sympathy and tenderness that inspired confidence and elicited intelligent and sincere replies. I think no one who witnessed this reception into church communion

On the following Sabbath of that group of ^{splendid} boys and girls, will ever forget the scene. The possibilities wrapped up in our children do indeed spur us on to the deepest devotion of which we are capable.

It has been my pleasure and privilege to help with the classes in our foreign school, for two or three hours each day. It has also been my privilege to assist Mr. Blair, in a small way, in planning the new dormitories.

With the consent and help of the chairman of the School Association, Dr. Moffett, a long outline of the First, Second and Third Grade work of our Peking Yang school has been prepared and is now in press in Japan. Our most efficient

The teacher, Miss Fish, did the principal work in the preparation of this outline with the hope of assisting mothers who must ~~prepare~~^{instruct} their children at home, in the lower grades, and in order to secure greater uniformity in the preparation of children who will later enter our school.

The helpful co-operation of the children of our household and indeed of the entire community, has been ideal.

It is with a thankful and happy heart we note their spiritual, intellectual and physical development. The school association and Dormitory Committee have manifested deep interest in every detail and rendered prompt and sympathetic assistance in the conduct of the school and home.

2 In truth the kindest ~~interest~~
of the whole Pyeong Yang Community
and in marked instances of the
wider field of Korea, ^{has} been
manifested in the work of our Foreign
School and dormitory. Our
Father has truly been good to us;
we thank Him for every gift.
The year's work under His hand
has been full of pleasure, rich
in privilege and abounding in
Compensation.

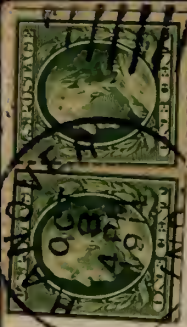
Respectfully submitted,
Belle S. Luckett.



Phi Gamma House - Hanover.

POST CARD

FOR ADDRESS ONLY



Rev. S. A. Moffett
Pyeong Yang
Korea

Aria

CORRESPONDENCE HERE

Dear Uncle Sam -
This picture
is the pride of
all Fijis &
especially of your
nephew who helped
to get things started.
See the results of your
check?
Fraternally A. E. M.

RECEIVED

DEC 28 1914

S. A. Moffett

23
49

Seiyang, Korea,

NOV. 20, 1914

Dr. Brown,
100 Fifth Ave.
New York.

Dear Dr. Brown:

Much to my relief my term expired as Chairman of Executive Committee, relieving me also of what was almost always a pleasure, the duty of correspondence with you. As it is my turn now to write you the Station letter, I resume the correspondence with pleasure.

doubtless you have already learned that we are far removed from any of the disturbances due to the war even though it is necessarily foremost in our thoughts and the effects of the awful conflict are felt in the tightness of the money market which threatens to drive many of the Korean merchants to the wall. Already some of our Christians have been forced into bankruptcy and others are having a hard time to escape. Most of the country has had good crops but owing to scarcity of money there is little sale for anything and the price of farm products is lower than for years, so that the farmers also find themselves cramped for ready money.

Just what effect this will have upon the support of the work is not yet clear but it is evident we need to heed the financial warnings you have sent out and plan for retrenchment wherever possible.

The bill for Taxes will be even larger than we anticipated when I wrote you last Spring, but of that you will hear from the Treasurer.

Our work however continues its gratifying progress and the men are hard at it, seeking to give it needed oversight. Since Annual Meeting our Evangelistic Itinerators have been out almost continuously doing the work which though not spectacular is the most important work on the field in the real strengthening of the church. Dr. Swallen, Messrs Blair, Holdcroft and Phillips are ideal itinerators and their reports of progress are most encouraging, while Miss Doriss came to us just in time to take up the work of Miss Butts and save the day for us in country classes for women while both Miss Butts and Miss Lest are off the field. She proves to be a tower of strength and since the Fall Class for Women Workers has been holding one class after another in the country. Our bible class system is the great conserving factor of this work.

I have been able in two trips to cover most of my country, churches and to plan for filling in the gaps between churches in my district.

I find that every village has been visited by the colporteur and the gospel made known. Now he has begun a campaign for visiting every house.

Nine-tenths of the people in my district are within 2 miles of a church. For the other one-tenth our district committee has planned a campaign for planting a few more churches in order to fill in the gaps so that we shall have a church at least every 3 miles, within easy reach of the whole population.

This same condition has been attained in almost all of the territory of Dr. Swallen, Mr. Blair, Mr. Bernheisel, Mr. Smith and Mr. Mowry.

Mr. Holdcroft and Mr. Phillips, our youngest men have the two fields farthest away and with the most undeveloped territory. They are both doing magnificent itineration for the development of their fields, keeping up the record of the Station for that kind of work. They are both very fine men and I wish that some day you would incidentally write them expressing appreciation of the work they are doing along this line, for it means more to keep at that laborious itineration now than it did in the days when Lee and I did so much of it, for then there was no other kind of work, seemingly involving less hardship, with which to compare it.

They and their wives deserve words of appreciation for the spirit in which they take the long periods of separation, when so many of their colleagues can have so much more time in their homes.

Mr. Ellinwood did me a world of good by his personal letters of appreciation in my early days and I know how glad you are to help in that way and so I

believe, Holdcroft and Phillips and their wives will be helped by a good letter of appreciation from you some of these days, when anything furnishes the occasion.

The work they are doing is the very foundation of a successful mission. Our Institutional work goes on as usual. Miss Snook continues to carry the work of two women, and what we are to do when she goes on furlough next year, I do not know. The request for an Educational woman (on the docket ever since Miss Hamner's marriage years ago) still stands at the head of the list of women needed and second in order of preference of new workers, (see minutes Annual Meeting page 83) and it certainly seems to us that in some way this need should have been met before this.

In the City, Central Church has just about completed extensive alterations costing over \$2500.00 and giving it now capacity for a congregation of over 2000 people. A gallery has been added and much needed Sunday School rooms have been added in the basement. Pastor Kil still maintains his lead of this great congregation. A new Sunday School has been started in the East Gate property, the original church, and the Sunday School in a new suburb outside the East Gate has developed into a chapel with an attendance of over 100. Both of these bid fair to become new churches.

College and Academy are doing well, with large attendance notwithstanding some difficulties incident to the situation upon which I hardly dare to touch. I feel keenly for Mr. Baird in this crisis. He has shown himself a hero and deserves sincere appreciation. We shall trust the Board to conserve this work, in faith that when all conditions are understood we shall not be made to feel that the work of years has been sacrificed.

You know that for a long time I have been negotiating with Mr. Lyman Stewart for support of our Bible Institutes. I am glad to report that this has resulted in my receiving from him the promise of a sum to cover the running expenses for a period of ten years, so that we shall not have to request from the Board for the development of this work any more than we now receive. Mr. Stewart gives in his own way and although I tried hard to induce him to give directly to and through the Board, he refused and in sending me the first remittance stated

"this fund should be used independently of our Board and should not be allowed to in any way limit the calls which you are entitled to make upon it for your general work. In other words this is a special fund for a special purpose."

I have reported this to the Exec. Com. suggesting a Special Com. to administer it in line with mission policies.

I have reason to believe that he will also provide for Buildings, Dormitories and Equipment as soon as the financial situation clears up and I should like to be left free to carry on the correspondence with him until this is accomplished. I have placed before him our needs along this line.

With greetings from the whole Station,

Sincerely Yours,

Samuel Moffett

omit
in
copy

omit
in
copy

Yung Yang, Korea Dec. 1. 1914

My Dear Miss Faith:-

I expect you have pretty bags without number, but I do not believe you have one just like the enclosed. It was made by the girls at Miss Surook's school & is of the Japanese. crape. Please accept with much love and a host of Christmas wishes.

I know these holidays will be hard for you without the presence of the dear one who has helped to make them bright for so many years. My heart aches for you & my dear sister in Los Angeles for I know as well what it means. May the dear Father strengthen and comfort and sustain you both & give you His peace as I know He has. What would we do without the hope that the blessed Christmas time brings to us with its great gift.

The piano arrived in fine condition & yesterday was installed in the parlor or living room as we call it. It came so well that it does not even have to be tuned. Every body is delighted & I am sure will send you many thanks. Miss Gillis who writes knows much of music & is such a good & sooth soul. I wish I could call you & wish you a happy & warm.

CHART SHOWING PERCENTAGES OF COMITY POPULATION.

KOREA - 1914

N. P. 35.9
A. P. 7.8
C. P. 11.6
S. P. 17.3



M. E. S. 8.6
M. E. 18.8



Exclusive Comity Population.

Northern Presbyterian	4,725,000
Australian Presbyterian	1,034,000
Canadian Presbyterian	1,540,000
Southern Presbyterian	2,291,000
Methodist Episcopal, South.	1,126,000
Methodist Episcopal	2,500,000

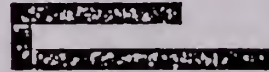
Total13,238,000

COMMUNICANTS.

N. P. 59.4
A. P. 3.9
C. P. 3.8
S. P. 10.1



M. E. S. 8.7
M. E. 15.1.



Communicant Membership.

Northern Presbyterian	42,913
Australian Presbyterian	2,109
Canadian Presbyterian	2,776
Southern Presbyterian	7,290
Methodist Episcopal, South.	6,292
Methodist Episcopal	10,882

72,262

STUDENT BODY.

N. P. 50.4
A. P. 2.4
C. P. 5.9
S. P. 6.7



M. E. S. 7.6
M. E. 27.



Pri., Inter-Med., Academic, Student Body

Northern Presbyterian	10,978
Australian Presbyterian	533
Canadian Presbyterian	1,288
Southern Presbyterian	1,427
Methodist Episcopal, South.	1,661
Methodist Episcopal	5,888

Total21,775

Moffett, S. A. (On Devolution) ca. 1915 (Saltau field, 1914)

"When I was a junior missionary the late Dr. Samuel A. Moffett of Korea pointed out to me in a conversation this truth which I shall never forget: "A good foreign missionary should never look forward to having the satisfaction of doing his job perfectly." I was surprised and on asking the reason why, he went on to explain to me, "You are here to help in the establishment of a church. It is not however your church. Just as soon, therefore, as you find a Korean who can do the work you are doing, even though you know he will not do it as well as you and will make mistakes, nevertheless you should be ready to step out and put him in your place, while you begin something else. The sooner he begins the sooner he will learn to carry on the work of his church.""

T. Stanley Saltau, Missions at the Crossroads: The Indigenous Church--A Solution for the Unfinished Task. Grand Rapids, Baker, 1954, p. 157

